لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE

REVIEW

OF RELIGIONS

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IHSAN, WAFA, 1359—JUNE, JULY, 1980

EDITOR

M. G. AHMAD

The Review of Religions

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EDITOR

M. G. AHMAD

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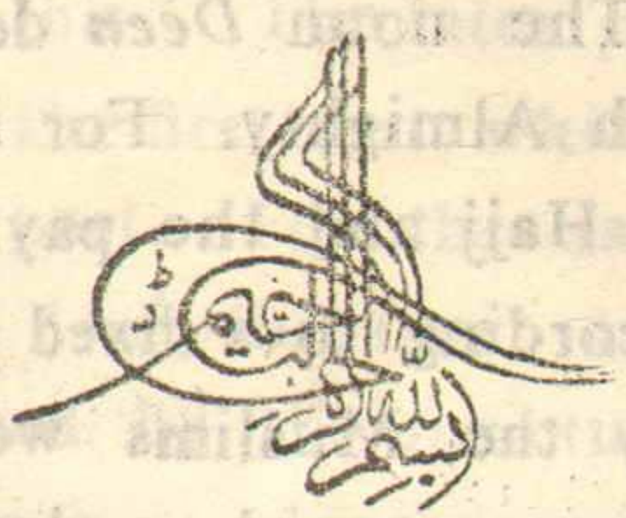

نحمده ونصلی علی رسوله الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXV June, July, 1980—Ihsan, Wafa, 1359 H.S. No. 6

A Sura from the Holy Quran* —X

قل يا ايها الكافرون ، لا اعبد ما تعبدون ، ولا انتم عابدون
ما اعبد ، ولا انا عابد ما عبدتم ، ولا انتم عابدون ما اعبد ،
لكم دينكم ولى دين

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"Say, 'O ye disbelievers! I worship not as you worship; Nor do you worship as I worship. And I shall not worship that which you worship. Nor will you worship Him Whom I worship. For you your religion, and for me my religion."

Important words: دين in the Arabic language means:

(1) الطاعة : Obedience, submission.

(2) السلطان و الملک والحکم : Kingship, Sovereignity, Assendancy.

(3) السيرة : The way, the religion, the social behaviour.

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*Continued from the September, 1977, issue of the Review of Religions.

(4) التدبير : To devise, to plan.

(5) اسم لجميع ما يعبد به الله : The noun *Deen* denotes all the different ways of worshipping Allah Almighty. For instance, the observance of Salat, performance of Hajj and the payment of *Zakat* on one's wealth and property according to a fixed percentage, to help the poor and the needy, by the Muslims would be called *Deen* in Arabic. Similarly, the manners and modes of worship of Hindus, Jews or Zorastrains will also be called *Deen*. In short in whatever manner worship of God is performed is known as *Deen* in the Arabic language.

(6) الملة : The organizational and administrative structure of a particular community.

(7) الورع : Shunning of all evils and prohibitions.

(8) المعصية : Disobedience.

(9) الحال : Condition, state of affairs.

(10) الشان : (a) A particular condition. شان means condition or state of affairs but الشان indicates to certain greatness.

(b) A very important matter.

(11) العادة : habit, custom.

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Commentary: In the first five verses of the Sura *al-Kafirun*, the Holy Prophet, peace and blessings be on him, and his followers are comanded to proclaim their utter inability to join with the unbelievers in the ways and manners of worship.

The verse لكم دينكم ولى دين contains the reason of this proclamation and explains that the proclamation is not made arbitrarily nor it is based on any animosity or prejudice. Rather, it is due to the fact that the *Deen* of the unbelievers prescribes a certain way of worship for them and the *Deen* of Muhammad, peace and blessings of Allah be on him, quite a different way for him and his followers. And the two ways are poles apart. So it is not at all possible for the two parties to meet in worship.

In the earlier verses of al-Kafirun, at first a fundamental declaration is made and then in the words لكم دينكم ولى دين an argument is given in its support. This mode of expression is

common to all the languages. We say: 'It is like this because such and such has said this.' The later part of the speech serves as a cause or a reason for the first part, which constitutes a conclusion based on the second part. For the sake of berevity the conjunctive words such as 'As', 'because', are sometimes omitted and the meaning is conveyed by the structure of the sentence itself. The same mode of speech is adopted in the sura under discussion.

First it is said:

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قل يا ايها الكافرون ـ لا اعبد ما تعبدون ـ ولا انتم عابدون ما اعبد ـ ولا انا عابد ما عبدتم ـ ولا انتم عابدون ما اعبد

'We enjoin upon the Muslim of all ages to manifest to the contemporary unbelievers that he can't worship their gods, nor can they worship his God. The two of them cannot adopt the other's way of worship'.

A question, naturally, arises here. What is the need of such a declaration? Is there any personal animosity or fued among the Muslims and the unbelievers? The Holy Quran says it is no such thing. The reason behind this declaration is لكم دينكم ولى دين .

The Muslim's *Deen* prescribes a certain manner of worship and the unbeliever's *Deen* a different one and as both of these ways are diametrically opposed to each other it is impossible for the two groups to be united in worship. لكم دينكم ولى دين indeed brings out clearly the significance of the earlier verses and completely removes whatever doubt occurs to the mind about the need of such a proclamation.

We have mentioned earlier that the word *Deen* can be interpreted in eleven different ways. All of which when applied to this verse answer the question which comes to the mind after reading the earlier verses. We are told that the Holy Prophet صلى الله عليه وسلم and his followers have been forced to declare that they cannot unite with the unbelievers in worship, because there are a number of cogent reasons and arguments warranting such

a stand. These arguments are embodied in the word دین. We will try to explain them in the following:

1. *Deen* interpreted as الطاعة. The Muslims believe in the All-Powerful and All-Sustaining God and according to them the principles of rendering obedience to Him are different than the principles of obedience to the idols held by the unbelievers.

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2. *Deen* interpreted as ما یعبد بہ اللہ. The Muslim mode of worship is different than the unbeliever's mode of worship.

3. *Deen* interpreted as السلطان و الملک و الحکم. The Islamic principles of government are different than those of the unbelievers.

4. *Deen* meaning الورع و المعصیۃ. The Muslim's code of right and wrong, of good and evil is quite distinct from that of the unbelievers. Similarly the rules upheld by Muslims and unbelievers as to what is lawful and what is unlawful are quite dissimilar.

5. *Deen* interpreted as السیرۃ . The principles of social behaviour adopted by Muslims are different than those followed by the unbelievers.

6. *Deen* meaning التدبیر ; There is a vital difference among the Muslims and unbelievers as to the basis, manner and the objective of their planning.

7. *Deen* interpreted as العادۃ : The social customs followed by the Muslims are different from those prevelant among the unbelievers.

8. *Deen* interpreted as الحال . The norms of daily life of Muslims are quite distinct from those of the unbelievers.

In short the verse لکم دینکم ولی دین makes it clear that as there is no identity in the principles and the method of their application between the two groups, the declaration by the Muslims to disassociate from the unbelievers in the matter of worship is fully justified and no objection can be raised against it.

The unbelievers can, of course, claim that the principles and the methods of their application are wrong. And if this claim is proved then obviously the claim made by Islam would

prove false. But if the principles presented by Islam and the way of following these is proved to be correct then it becomes obligatory on the Muslims to disassociate themselves from the unbelievers in the matter of worship. And this disassociation cannot be objected to or labelled as an act of unreasonable obstinacy.

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We shall now try to discuss in detail the subject which has been briefly touched upon earlier so that it can be clearly shown how the verse لکم دینکم ولی دین serves as a basis for the declaration contained in the earlier verses and how it proves and justifies the stand taken in the earlier part of the Sura. As we have discussed, the primary meaning of the word *Deen* is obedience. Interpreting the verse accordingly لکم دینکم ولی دین would mean : Ye unbelievers! As your manners and principles of obedience are different than mine, I cannot pay homage to your idols and you cannot bow before my God. Because as a matter of principle I believe that it is not proper to worship man-made idols while the principle you believe in prohibits obedience of the One God.

The principles of obedience adopted by the Holy Prophet, peace and blessings be on him, and his followers, as deduced from the Holy Quran are :

1. The Lord and the Creator of this world is the One God and everyone should obey His Commandments. It is said :

فالھکم الہ واحد فلہ اسلموا

'Your God is One God, so Submit you all to Him'. (22 : 35)

The question, here, arises how should we submit to Him, as He Himself does not appear in the world to issue His Commands. The answer is, it is true that He does not appear in this world but He sends His prophets and through them conveys His Commandments to the people. He says :

لاتدرکہ الابصار وھو یدرک

'Eyes cannot reach Him but He reaches the eyes'. (3 : 104)

Therefore on hearing the claim of a prophet we should have to decide that either he is a liar and no teaching is revealed to

him and in that case we would have to admit that he is not a prophet or, on the other hand, that he is truthful and divine teaching is revealed to him and in that case nobody can reject him and yet claim to be obeying God. The fact is that only those who accept the prophets obey God and those who reject them go astray.

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God has now decreed that the world should be guided only through the Holy Prophet of Islam, peace be on him. Therefore only those who follow him shall be regarded as truly obedient to Allah Almighty. In this context God says:

و ارسلنا ک للناس رسولا و کفی باللہ شھیدا ۔

من یطع الرسول فقد اطاع اللہ

'We have sent thee as a messenger to mankind. And sufficient is Allah as witness. Whoso obeys the messenger obeys Allah indeed (4 : 80, 81)'.

The Holy Quran also contains a similar pronouncement on behalf of the Holy Prophet. It says:

قل ان کنتم تحبون اللہ فاتبعونی یحببکم اللہ و یغفرلکم

ذنوبکم و اللہ غفور رحیم ۔ قل اطیعو اللہ و اطیعوالرسول

'Say: 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' Say: obey Allah and the Messenger' (3 : 32, 33).

The verse قل اطیعوا اللہ و اطیعوا الرسول enjoins upon the people to obey God by obeying the Holy Prophet. God reveals His teaching and His Commandments to His Prophet and only those who accept him, in fact, obey God Almighty. It is, therefore, necessary to follow the commandments of Allah as explained and interpreted by the Holy Prophet. If one fails to do so he is not obeying God. In fact, only those can truly claim to be obeying God Who believe in the *Shariah* revealed to the Holy Prophet. But an unbeliever

in Islam, being a denier of the teachings revealed to the Holy Prophet can never obey Allah Almighty and anybody obeying him in spiritual matters and participating with him in worship will be acting against the pleasure of God.

(2) A person whose actions are not in conformity with the true Unity of God and Who does not cherish in his heart sincere love for Allah should not be obeyed. God says:

و لا تطع من اغفلنا قلبه عن ذكرنا و اتبع هواه و كان امره فرطا

'And obey not him whose heart we have made heedless of Our remembrance and who follows his inclinations, and his case exceeds all bouds.' (18 : 29)

It is, therefore, a must that one should obey only him and participate in worship with him alone who fears Allah and always remembers Him and strives to establish the Unity of God. The leadership of one who is devoid of these characteristics will lead people away from God and instead of establishing His worship it would destroy it. As unbelievers do not believe in the Unity of God and have no love for Allah Muslims cannot participate with them in worship.

(3) Similarly co-operation with one who tries to prove his case by swearing only and does not base it on facts can never succeed. God says:

و لا تطع كل حلاف مهين

'And yeild not to any mean swearer'. (68 : 11)

Islam teaches us to base everything on facts and realities. It is for this reason that Allah Almighty commanded the Holy Prophet, peace be on him:

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قل هذه سبيلى ادعوا الى الله على بصيرة انا و من اتبعنى

'Say: 'This is my way: I call unto Allah on sure knowledge, I and those who follow me'. (12 : 109)

It is true that we come across oaths in Quran also. But the Quranic oaths are, in fact, presentation of evidence or cita-

tion as a witness. It is said in the Holy Quran :

و السمآء ذات البروج

'By the haven having mansions'.

This, in fact, means we present the haven as an evidence which has many mansions. The evidence of physical haven having many mansions or stages is cited in order to prove the point that the spiritual haven also has many stages. In other words, there are many stages in the journey of spiritual progress. To know them is necessary and only by pondering over them will people realize the necessity of revealing separate *Shariahs* in different times. If one understands this point, he will be able to understand the teachings of all the prophets, of Ahraham, of Moses, of Jesus and of the Holy Prophet of Islam. But one who does not grasp this point will always be plagued by questions such as what was the need of Moses after Abraham, and of Jesus after Moses and of the Holy Prophet after Jesus Christ.

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As the Holy Prophet and his followers base all their thoughts and actions on facts and arguments, they can never participate in worship with the unbelievers who base their claims merely on oaths having no link with reality.

(4) One who does not admit the need of a Divine *Shariah*, obviously cannot be called obedient to God. Instead he is obedient to his own ego. And anybody who follows such a person cannot worship in the true sense of the word. Rather he would lead him away from worship. Allah has said :

و لا تطع منهم اثما او كفورا

'And yield not to anyone among them who is sinful or ungrateful.' (76 : 25).

From the above verse it is clear that as the unbelievers act against the Divine *Shariah*, to participate with them in worship would not give any benefit. Rather it would lead one away from God.

(5) It happens that some people accept the truth but later on change their loyalties. To follow such people is also not right. Their worship also cannot be called worship in the true sense, as they lack in faith. The change in faith signifies that their faith was not yet perfect.

God says :

و يقولون آمنا بالله و بالرسول و اطعنا ثم يتولى فريق منهم من بعد ذلك و ما اولئك بالمومنين

'And they say, 'We believe in Allah and in the Messenger, and we obey' ; then after that some of them turn away. But such are not believers' (24 : 48).

In short participation in worship with the unbelievers is contrary to Islam. Any proposal to that effect was meaningless and rejected by Islam because the unbelievers are not sincere in their worship. According to it only such persons are true believers who are sincere in their worship, who adhere to it constantly and whose worship is prompted by a strong faith and conviction.

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(6) To accept certain commandments as binding and reject others is also not correct. Anybody who does like this, in fact worships his own ego. He does not worship God Almighty. Quoting such people the Quran says :

سنطيعكم فى بعض الامر

'They say : 'We will obey you in some matter'.' (47 : 27)

They do not obey Allah's commandments. In fact they obey only their own inclinations. Obviously such people cannot be regarded as truly obedient to Allah. Consequently, he who obeys God's commandments irrespective of the fact whether he likes certain commandments or not cannot be expected to participate with them in worship.

(7) One should not obey God with a view to derive some material benefit or worldly advantage. For example, one should not pay *Zakat* with the purpose of having a better

social station in society. Rather he should give *Zakat* only for attaining to the pleasure of Allah. Unless a man obeys God with this primary motive in view he cannot attain to perfection in Faith. Allah says :

و يوتون الزكوة و يطيعون الله

The perfect believers are those who pay *Zakat* not for any material good, nor for promoting social relations but only for obeying God and attaining to His pleasure. They perform a good deed not because they like doing it nor with a view to please those around them but only with the motive to please God Almighty. A person whose actions are motivated with a view to please God alone obviously cannot participate in worship with those who obey God's injunctions because these are in conformity with their own inclinations or because the obedience would result in some material individual or national benefit.

It should also be noted that the word الطاعة does not mean mere obedience. It means obedience rendered willingly with pleasure and eagerness. In Arabic it is said :

جاء فلان طوعا اى غير مكره

meaning that man came willingly without being compelled. كره is the antonym of طوع which means :

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ما اكرهت نفسك عليه (اقرب)

to force or compel one to do something by putting pressure on him. Obviously such a deed will be devoid of pleasure or sincerity.

Other words derived from the *masdar* طوع make the meaning more clear. It is said :

طاوعه فيه و عليه مطاوعة واقفة

he agreed with him willingly without any pressure. Again it is said : طاوع له المراد meaning اتاه طائعا سهلا : his aim, his goal was achieved easily without any trouble and striving. When Arabs say :

اطاعة المرتع اى اتبع و امكنه الرعى

it means pasturage was vast and the cattle ate their fill without any hinderance signifying metaphorically as if the pasture or herbage offered itself to the animals to feed themselves.

In short الطاعة in the Arabic language does not mean mere obedience. It signifies much more. It means obedience rendered willingly without any force or coercion. For an act of obedience rendered unwillingly but apparently with willingness the word تطوع is used in Arabic.

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We find in the Holy Quran :

فمن تطوع فهو خيرله (٢ : ١٨٥)

If one cannot do a good deed willingly, he should at least pretened willingness while doing it and should not show that he is taking it as a burden. If he acts like this, God would be pleased to open for him the paths of spiritual progress that are opened only for those who perform good deeds willingly.

In his book المفردات Imam Raghib writes that though the true meaning of تطوع is to do something affectedly but it also means to do something which is not obligatory. Therefore, the verse may mean if one performs a non-obligatory good deed it would benefit him.

By interpreting *Deen* as الطاعة the verse لكم دينكم ولى دين would, therefore, mean Ye unbelievers ! You think obedience means performing certain rituals alone, while in my opinion obedience means to obey God's commands willingly and in all sincerity and it should produce a feeling of pleasure and ecstacy.

(To be continued)

Thus Said the Holy Prophet

34. Ayesha relates: The family of the Holy Prophet never ate their fill of barely bread two days running till he died (Bokhari and Muslim). Another version is: Ever since he came to Medina, the family of the Holy Prophet never ate their fill of wheaten bread three nights running till he died.

35. Urwah relates of Ayesha that she used to say: Nephew, we would witness three crescents in two months without a fire being lit in the homes of the Holy Prophet. I asked: Aunt, how, did you manage? She said: On dates and water, except that the Holy Prophet had some Ansars as neighbours who had she-camels yielding milk. They would send some of their milk to the Holy Prophet which we drank (Bokhari and Muslim).

36. Abu Sa'id Maqburi relates of Abu Hurairah that he passed some people who had a roast lamb before them. They invited him to join them, but he refused, saying; The Holy Prophet passed out of the world without having eaten his fill of barley bread (Bokhari).

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37. Anas relates that the Holy Prophet never ate off a table-cloth, nor did he ever eat bread made of fine flour throughout his life (Bokhari) One version adds: He never even saw a whole roast lamb.

38. Nu'man ibn Bashir relates: I have seen your Prophet when he did not have enough of the poorest quality dates to eat his fill (Muslim).

39. Sahl ibn Sa'ad relates that the Holy Prophet never even saw bread made out of fine flour throughout his life. He was asked: Did you not have sieves in the time of the Holy

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*Continued from the May, 1980 of the Review of Religions.

Prophet ? He said : The Holy Prophet never saw a sieve. He was asked : How did you manage to eat barley bread made of unsieved flour ? He said : we grouna it and then blew over it ; the husk was thus blown off and that which remained we kneaded into dough (Bokhari).

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40. Abu Hurairah relates : The Holy Prophet came out one day and found Abu Bakr and Umar. He asked them : What has brought you out of your houses at this time? They said : Hunger, O Messenger of Allah. He affirmed : By Him in Whose hands is my life, the same cause has brought me out that has brought both of you out ; so come along. They stood up and all three went to the house of one of the Ansar, but he was not at home. When his wife saw the Holy Prophet she said : Welcome and blessings. He asked her : Where is So and So? She said : He has gone to fetch fresh sweet water for us. When the Ansari come and saw the Holy Prophet and his two companions, he said : Praise be to Allah. There is no one who has more honoured guests today than I have. He then went out and brought a branch of a date tree bearing ripe and semi-ripe dates and invited them to eat. He then took up a knife and the Holy Prophet said to him : Do not slaughter a goat that is yeilding milk. So he slaughtered for them and they ate and drank. When they had their fill and were refreshed, the Holy Prophet said to his two companions : By Him in Whose hands is my life you will be called to account for these bounties on the Day of Judgment. Hunger drove you out of your homes and you did not return till you had enjoyed these bounties (Muslim).

41. Khalid ibn Umar Adavi relates : We were addressed by Utbah ibd Ghazwan, Governor of Basrah. After praising Allah and glorifying Him, he said : The world is announcing its departure and is running swiftly, turning away its face. All that is left of it is like the few drops left at the bottom of a vessel after the water in it has been drunk. That is what the wordly ones are drinking. You will surely be transferred from it to a home which will not be subject to decline. Then make sure

that you proceed thither with the best you have. We have been told that a stone dropped from the edge of hell will continue to fall for seventy years without reaching bottom. Yet it will be filled. Then do you wonder at it? We have also been told that the distance between the two leaves of the gate of Paradise is equal to a journey extending over forty years, yet a day will come when it will be choked with people. I recall being one of seven people with the Holy Prophet when our only food was leaves af trees whereby the sides of our mouths had been cut open. I had procured a sheet which I cut in two and shared it with Sa'ad ibn Malik. Each of us converted our piece into a loincloth. Today every one of us is governor of a city. I seek the protection of Allah against counting myself great and being small in the sight of Allah (Muslim).

42. Abu Musa Ash'ari relates: Ayesha showed us a sheet and a thick loin-cloth and told us that the Holy Prophet was wearing them when he died (Bokhari and Muslim).

43. Sa'ad ibn Abi Waqqas relates: I am the first Arab who shot an arrow in the cause of Allah. We fought along with the Holy Prophet when our only food was the leaves of wild trees. The stools of some of us were like the droppings of goats (Bokhari and Muslim).

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44. Abu Hurairah relates that the Holy Prophet used to supplicate: Allah, make the provision of the family of Muhammad that which suffices (Bokhari and Muslim).

45. Abu Hurairah relates: By Him save Whom there is none worthy of worship, I used to press my stomach against the earth out of hunger, or I would tie a stone over it. One day I was sitting along the common path when the Holy Prophet passed by me. He smiled when he saw me and recognised from my face the condition I was in. Then he called me and I responded: At your service, Messenger of Allah. He said: Keep by me: and walked on and I followed him. Arrived at home, he asked for leave and entered and gave me leave and I too entered. He found milk in a cup and inquired: Where is this

from? He was told: It is a present for you from so and so. He called me and I responded: At your service, Messenger of Allah. He said: Go to the Company of the Lounge and bring them in. Abu Hurairah explains that the Company of the Lounge were men who had no family, no property, no relations. They were the guests of the muslims. When the Holy Prophet received anything for charity he sent it to them and did not retain anything out of it for himself. When he received a gift he sent for them and shared it with them. On this occasion I resented his sending for them. I said to myself: What will this milk amount to among so many? I am more deserving of it than anyone else, so that by drinking it I might gain some strength. When they come he will command me to give it to them. I do not expect that anything will reach me out of this milk. But there was no escape from obeying Allah and His Messenger. So I went to them and called them; they came and sought permission, which was granted and took their seats. The Holy Prophet called me and I responded: At your service, Messenger of Allah. He said: Take the milk and give it to them. I took the cup and would give it to one man who would drink his fill and return it to me, and I would give it to the next one who would do the same. I went on doing this till the cup reached the Holy Prophet. By that time all had drunk their fill. He took the cup and put it on his hand, looked at me, smiled and said: Aba Hurairah? I said: At your service, Messenger of Allah. He said: Now you and I are left. I said: That is true, Messenger of Allah. He said: then sit down and drink. I drank, but he went on saying: Drink; till I said: By Him Who has sent you with the the truth, I can find no more room for it. He said: Then give it to me, So I gave him the cup. He praised Allah, pronounced the name of Allah and drank what was left of the milk (Bohhari).

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46. Muhammad ibn Sirin relates of Abu Hurairah who said: I recall when I used to fall unconscious in the space between the pulpit of the Holy Prophet and the chamber of Ayesha, and every passer by would put his foot on my neck

imagining that I was mad. Indeed, I was not mad; I was hungry (Bokhari).

47. Ayesha relates that when the Holy Prophet died his armour was pledged with a Jew for thirty measures of barley (Bokhari and Muslim).

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48. Anas relates: The Holy Prophet had pledged his armour for a quantity of barley, and I went to him with some barley bread and smelly fat. The family of the Holy Prophet never possessed a measure of wheat between them at morning or evening, and they were nine houses (Bokhari).

Gardens of the Righteous
by Muhammad Zafrulla Khan

Glimpses from The Life of Ahmad

(III)

The traditions, reproduced below, are taken from a book by the Late Mirza Bashir Ahmad, Son of The peace and blessings of God be on him.

English rendering by: Mirza Majeed Ahmad

Readers are requested to send us their comments. (Editor)

45. Mian Abdullah Sanuri related to me that the told a visitor, who had arrived in Qadian during Ramadhan late in the afternoon, to break his fast. He pleaded that very little time was left in the formal breaking of the fast. The questioned him if he wanted to please God by show of strength? He remarked that God is pleased by obedience and not by rigour. When He had given concession to the travellers that they might not fast then they should not. Similarly Maulvi Sher Ali related the incident when Hakim Fazal Din had to abandon his *Aitekaf to attend a court hearing. The told him that when he already knew of the court hearing why he had undertaken it in the first instance.

46. Maulvi Muhammad Din related to me that in the company of the they used to feel that their spiritual ills were being cured and they were making progress in the way of God. This state of feeling faded when they parted from him. Maulvi Sher Ali also stated that no matter what mood they were in previously they always felt very happy in his company.

47. Maulvi Sher Ali related to me that once Pir Siraj-ul-Haq was fasting. In a state of forgetfulness he asked for a drink. Someone reminded him that he was fasting. The

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* Note : Retirement in the mosque during the last ten days of the Ramadhan.

who was present said: When a person inadvertantly eats or drinks while fasting then it is an entertainment from God, but since he (Pir Siraj-ul-Haq) asked someone to get him a drink, and as God does not like people to inculcate the habit to go a-begging, he deprived himself of His bounty.

48. Mian Abdullah Sanuri related to me that the enquired about his father. He (Abdullah Sanuri) passed derogatory remarks saying that he was a drunk and had all the bad habits. The admonished him for passing such remarks about parents and bade him to beg God's forgiveness. He related the tradition of the Holy Prophet where it was stated that sometime a person reaches the brink of hell but then retraces his steps and starts performing pious deeds until he enters paradise. Mian Abdullah Sanuri added that his father mended his way of life and developed a deep love for the .

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49. Qazi Amir Hussain related that a person claimed that he could enter a blazing fire without suffering any physical harm. He also dared the , saying that as he claimed to be the could he perform a similar feat! It made quite a stir in Punjab. The , came to know of it and replied that if this man were to enter a blazing fire in his presence he would never come out of it alive.

50. Maulvi Sayyed Sarwar Shah relatad to me that when Munshi Ahmad Jan, a well known mystic and a divine, who had developed great power in hypnotism first met the ; he enquired how proficient he (Munshi Sahib) was in this field. He replied that if he concentrated on a person he would fall down in a heap. The enquired what spiritual benefit it would do to him. This remark made Maulvi Ahmad Jan realise that hypnotism had nothing to do with spiritual eminance. He gave it up and became a devotee of the .

51. Mian Abdullah Sanuri related to me that once the invited a few guests to a party and had the

food prepared at home. It so happened that just before the food was to be served more guests arrived and the mosque was filled to capacity. The sent a message to his wife that as unexpected guests had arrived additional food should be arranged. His wife called him inside and explained that other dishes may somehow suffice but the sweet rice dish of dessert may not. She wanted to drop the dish from the menu. He did not agree and asked her to bring the pot of the sweet rice dish to him; covering it with a cloth he put his fingers in it and told her to serve. It not only proved sufficient for all the guests but some was left over too. I checked this with my mother who replied that it must have happend as such incidents had happend a few times. She related that once somebody brought a fowl for the and she prepared a rice dish of it for him. Nawab Muhammad Ali with the family arrived unexpectedly at lunch time and the told her to serve them as well. She told him that the dish prepared was barely sufficient for him alone. He blessed the dish and told her to serve. It not only proved sufficient for the entire family but she also sent some of it to Maulvi Abdul Karim and others, and still some was left over. The news spread and people came asking for this blessed rice dish and many more were served.

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52. Chaudhri Hakim Ali related to me that a Hindu gentleman questioned the incident mentioned in the Holy Quran regarding the fire going cold on Abraham. Maulvi Noor ud Din ( ) interpreted the word fire to mean opposition and enmity. Someone mentioned this to the . He said: there was no need of an interpretion. Here I am; if my enemies throw me in the fire it will go cold on me too.

53. I state that Maulvi Mir Hussain's statement that the had received some coaching in English language and had read two elementry books did not mean that he was versed in the language. It only meant that he could barely make out the words just as a child is made to differentiate alphabet and

form simple words. I rcmemeber that when I was in seventh grade the tried to read the words Red, Copying, Blue, written on my inkstand. He could just read Red and Blue but could not read Copying. He asked me what it was and its meaning.

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54. Hafiz Roshan Ali related to me that Maulvi Nurruddin told him that once someone mortgaged his agricultural well to him for three thousand rupees. He neither took a receipt for the amount paid nor the possession of the well. When he demanded from the mortagee the share of his profit he not only refused but also denied the existance of the mortgage as well. This was brought to the notice of the . He remarked that people felt sorry for Maulvi Sahib's monetary loss while he was worried about his faith. Why did he put the man to temptation? Why did he not, according to ; put the deed in writing and took possession of the well?

55 Chaudhri Hakim Ali related to me that once some students of Maulvi Noor ud Din were suspected of immoral acts. This news reached the , who ordered them to leave Qadian. Maulvi Noor ud Din approached him requesting that it was only a suspicion and nothing had been proved. The replied that he too was not punishing them according to the *Sharia* but even in case of doubt, he was of the opinion, that they should leave Qadian.

56. Mian Abdullah Sanuri related to me that in the beginning he was a staunch non-conformist. He strictly practiced the raising of hands with post-preliminary takbirs and saying of Amin aloud. He continued to do so even after his meeting with the . Once after saying his prayers in his immamat he similingly told him that he had followed this sunnah long enough. His reference was to the raising of hands with post-preliminary takbirs. He said that from then on he not only stopped doing it but also abandoned saying of Amin aloud. He confirmed that he never saw the raising hands with post-preliminary takbirs and saying Amin aloud.

I also confirm the observations of Mian Abdullah Sanuri. No objections were however raised if anybody practiced them. The said that these different practies were mentioned in the books of the traditions. The mode the Holy Prophet usually practiced was the one followed by the .

57. Mian Abdullah Sanuri related to me that he was present when the delivered the famous Revealed Sermon. He remembered the time when he (the) came out of the house to go to the mosque for Eid-ul-Azha prayers. He appeared very happy and his face was bathed in a hallowed brilliance. After the prayers he delivered the sermon and deputed Maulvi Noor ud Din and Maulvi Abdul Karim to record it. Lest the recorders miss anything he spoke haltingly and repeated the sentences. Once he told them to write as quickly as possible as the spiritual state might not last long. At times he even spelled the words.

Maulvi Sher Ali related that the was sitting on a chair while delivering the sermon and Maulvi Noor ud Din and Maulvi Abdul Karim were sitting on the floor towards his left. His voice was slightly different from its normal self and its tail end used to pitch lower in a strange manner. He had instructed the recorders to ask him if they missed any word as he might or might not be able to recall it later. The said that the words were not his own but God Himself composed them in his mind or sometime they appeared before his eyes. As long as this state lasted the sermon continued and concluded when it ended.

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58. I state that when our younger brother Mirza Mubarak Ahmad fell ill the was busy day and night nursing him. As he was the apple of his eye people thought that his death would lay him prostrate with grief. When he died the very calmly started writing letters informing people about his demise and that we should be resigned to the will of God. He also stated that it

was revealed to him that either the child would live to become a religious divine or die at an early age. We should feel happy that God's prophecy has come to pass.

related that Mubarak Ahmad was asleep at the time of his death. Maulvi Noor ud Din ( ) felt and found his pulse very weak. He informed the about it and asked for musk who hurried to get it. Maulvi Sahib again said that it was getting weaker. While the was still searching for musk Maulvi Sahib said that he could hardly feel the pulse. Actually Mubarak Ahmad had died and Maulvi Sahib could not bring himself to break the news. The realised and came over to check and found him dead. He recited انا لله و انا اليه راجعون and very calmly started writing letters about his death. Hafiz Roshan Ali related to me that while the was waiting for the burial he addressed Maulvi Noor-ud-Din and said: God has established two laws for man's progress in His way, the law of *Sharia* and the law of fate. He has left the implementation of *Sharia* law in the hands of man. Human beings find ways and means for their ease and comfort. If one finds difficulty in performing ablution with water he resorts to earth, if one finds saying his prayers difficult while standing he may perform them sitting or even while lying: if illness prevents one from fasting during the month of Ramadhan he puts them off to other days and and thus escapes the apparent rigours. But the law of fate is governed by God. If one is hurt by it and then bears it patiently for the sake of God and shows forebearance and submission to His will then he progresses in His way in one day, far more than what his indulgence in prayers and fasting may achieve in forty years. Such days are blessings in disguise.

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59. Mian Abdullah Sanuri related to me that while he was saying his sunnah of Zohar prayers in the Mubarak Mosque he heard the call him. He then and there terminated the sunnah and rushed to answer his call. He

informed him that he had terminated his sunnah when he heard him call. The expressed approval. I state that termination of prayers on the call of a prophet is allowed in *Sharia*. In reality good deed means obedience to God and his prophet and not a specific act.

60. Mian Abdullah Sanuri related to me that once Maulvi Noor-nd-Din ( ) wrote to the that if he could visit Jammu His Excellency the Maharaja of Jammu and Kashmir would like to see him. The instructed him to send a reply saying :

بئس الفقير على باب الامير . Woe to the dervish who waits at the door of the rich.

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61. Mian Abdullah Sanuri related to me that the had foretold him his (Mian Abdullah Sanuri) end and the events in his life right up to the time of his death. He added that he found them happening just as predicted.

62. Mian Abdullah Sanuri related to me that once someone presented a beautiful rosary to the . He gave it to him saying that he should recite Darood Sharif by it.

63. Mian Abdullah Sanuri related to me that once someone asked the if he truly was the and . He replied : Truly I am. The conviction behind his words made a profound impression on the man and he took the oath of allegiance immediately.

64. Mian Abdullah Sanuri related to me that the often used to recite : خدا داری چہ غم داری If ye have God what grief could befall thee.

65. Dr. Mir Muhammad Ismail related to me that during the debate of the with Abdullah Atham, the Christians confronted him with a blind, a deaf and a lame person, demanding him to cure them by the touch of his hand as he claimed to be the . His followers were dumb founded

wondering what reply he would give to their demand. He replied that he did not believe that Jesus cured people by the touch of his hand so their demand was irrelevant and unreasonable. It was their belief not his. They also believe that if one possessed faith as a grain of mustered, one would perform miracles just as Jesus did. He was grateful that they had saved him the trouble of finding the blind, deaf and lame persons; if they had any faith they should come forward and cure them as Jesus did. Mir Sahib added that it was a funny sight that the Christians who had presented the deformed persons with such fanfare started hiding them from the scene.

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Islamic Economic Order is the best and the most effective of all systems*

In my previous Khutbas, I dealt with the Islamic economic order and its objectives and laid stress on the fact that the purpose of man's life, according to Islam, is none other than the worship of his Creator. After hinting at this basic teaching in the Quranic verse

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وما خلقت الجن و الانس الا ليعبدون

God has elucidated the point in the verse مخلصين له الدين meaning that prayer should be a sincere outpouring to God.

I have already pointed out that there are eleven etymological interpretations of دين (Deen). Three of my sermons introducing nine different interpretations of دين (Deen) have already been published in "Alfazl"**. These sermons also contain a summary of the masterly commentary on the Quranic verse by the

in which God has forcefully and logically declared that the Islamic economic order is better and more suitable than all man-made economic systems. Today, I will discuss how the Islamic economic order fulfils the demands of the eleven fundamental aims governing the concept of prayer in Islam.

A part of the subject has been dealt with in an earlier sermon. I will now discuss the third fundamental objective of prayer, described in the verse مخلصين له الدين . In Arabic دين (Deen) means religion as well as السيرة. God has commanded us that we should identify ourselves with the import of Divine attributes in all our actions. If we fail to reach that standard, our prayers shall not conform to the requirements of the third fundamental

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*A Friday Sermon by , delivered on 27.6.1969.

** An Urdu Daily, published from the Community's Headquarter, Rabwah, Pakistan.

objective and therefore, the purpose of life, demanding the establishment of God's sovereignty and dominion over everything, shall not be achieved.

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Today I will discuss at length a topic a part of which is directly related to the main theme of my sermon about the development of character in conformity with the Divine attributes: but the other parts are also bound up with the eleven fumdamental aims of prayer and with their manifestation in the economic system which Islam puts forward. Well, what I want to emphasize is that the whole universe, everything known or unknown to us, whether we comprehend its significance or not, owes its existence to God, Who has endowed it with certain qualities, powers and faculties. In other words, the concept of God's sole authorship of the universe and His undisputed sovereignity and dominion over everything is a living reality. All other ideas are subordinate to this basic truth. Everything in the universe proclaims the all-pervading, immutable, incontrovertible and supreme reality of God. The Cosmos with its intricate mechanism owes its origin and existence to God Who has no equal or partner and is the highest point in the scale of perfection, free from all flaws and defects which may detract from His absolute uniqueness.

The attribute of God's unity manifests itself in different forms. The , in his commentary on Sura Fateha, has pointed out that this attribute assumes six forms in human life. This commentary appeared in Al-Hakam*. He divides the topic into two parts: the academic and the practical side. Again each side is linked to obligations which man must fulfil to his Master, his own self, and his fellow beings. It will thus be clear that both sides have six manifestations of God's unity.

The academic side deals with God's unity on the logical plane. For instance, God has described His attributes in the

*N. B. An Urdu Daily, published during the lifetime from Qadian.

Holy Quran, has advanced arguments and produced evidence of Nature in support of the contention that He is the Creator of the Universe, the Reservior of all bounties and blessings and the source of all illumination. In short, the academic side depends upon the force of logical deduction and the practical side is related to the domain of human efforts. I shall now summarise the views of the as follows:

The academic aspect of the belief in the Unity of God demands that man shall identify and assimilate the obligations which flow from this concept and acknowledge God as the source of all that is good, the compositer of all that is beautiful and the ultimate of everything in the universe. God, as the ultimate of perfection and the only Being entitled to be worshipped, shall be considered free from all defects, and flaws. Consequently, on the academic plane, one must acquire the knowledge of God's person and of His attributes. On the other hand, man must not be content only with the academic aspect: he should be sincere in his obedience to God and desist from associating anybody or anything with Him. If there is a conflict between the direction of God and the demands of business he should follow the former without hesitation. He should reject his father's commands if they happen to be contrary to God's. He should ignore the wishes of his worldly benefactor if they run counter to God's clear-cut injunctions, for God is the best and the real benefactor.

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Suppose there is an orphan who is brought up by some one. Under his patronage, he receives education; gets good upbringing; is encouraged and stimulated to advance in life, is sent abroad for his post-graduate studies, turns out to be an eminent scientist and, on his return, is married to the only daughter of his benefactor and thereby becomes heir to his property. Surely, the young man owes a heavy debt to his father-in-law. But the belief in the Oneness of God demands that if the benefactor orders his son-in-law to do something contrary to God's

injunctions, the latter should turn it down, for even the benefactor has received all the power, wealth, magnanimity, sincerity, sympathy, love and fellow-feeling from God. In other words, God is the true benefactor of the young man and not his father-in-law, for He has bestowed all these virtues and benefits on the good Samaritan and as a result has enabled him to be useful to the orphan.

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In the field of economics, too, the same implications arise, in the practical application of God's attribute of unity. The fact is that in the formulation of any economic order, we must first decide whether we are going to follow our own theories or God's injunctions. Islam directs us to obey none except God in the formulation of our economic order.

In England, the Hippies are a powerful segment of their society. They insist on using marijuana and other narcotics. Many people sympathize with them. Their number is gradually increasing. They use marijuana which everybody knows is a dangerous drug but many people in England and America take it as a sedative. This has become an economic problem. Several questions about its import, distribution, price structure etc. etc. will have to be tackled from the economic angle. But in the Islamic economic order this demand of the Hippies will be summarily rejected.

In the second fundamental requirement of prayer dealing with the economic structure of society, God enjoins that His law should be appiled to all economic theories in preference to the views of majority or of a dominant minority. In the last sermon, I spoke of international loans to prove my point; to-day I have given a different instance in support of my claim.

On the practical plane, the obligation which man is called upon to fulfil lies in his complete obedience to God, and his refusal to associate anybody or anything with Him. To obey God in some respects and to disobey Him in others will not do. God is the Source of all that is good. Consequently,

it is incumbent upon man to supplicate to God for the achievement of his aims and objects, for his advancement and for the removal of all causes of distress and hardship. He should not consider anybody capable of fulfilling his demands and solving his problems against the will and pleasure of God. It is, therefore, essential that man should look up to God all the time and forget all other agencies. This is the essence of Oneness of God in its practical form.

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Next comes the obligations we owe to our self. The academic side of God's unity having bearing on the Self demands that we should know all its ramifications in the same way as, in dealing with the essence and attributes of God, we are required to grasp their significance and role in the texture of our life. In the context of the Self, we are expected to know what we owe to ourselves and to be on guard against any pitfalls and temptations which it might place in our way to bring about our spiritual death. The fact is that man severs relationship with the belief in the Unity of God by yielding to the weaknesses, transgressions and vices of his own Self. In that sinful condition, he cannot fulfil the requirements implicit in his acknowledgement of God's oneness and sovereignty. The diseases originating from one's Ego may be described as arrogance, ostentation, pride, malice, jealously, conceit, greed, miserliness, negligence, oppression and so forth. Man should have full knowledge of these evils. He should be constantly aware of the weakness of his own Self, and he should always keep it in his concious mind not to look to the fulfilment of his baser desires but should always look up to God Almighty. When man realizes the weaknesses of his Self and the dangers in which it will land him and the mechanism to escape such predicament, he will turn to God as the undisputed Master of the Universe, devoid of all defects and shortcomings and unique in His power and glory. When an individual probes his Self, comprehends its subtleties and unravels its intricate mysteries, he comes to the irresistible conclusion that

everything and everybody in the universe bristles with faults and shortcomings except God—the highest expression of Beauty and Perfection.

This is how God's unity brings into relief the inherent shortcomings of the Self. The study of the self tells us that God alone is unique in His essence and attributes. The Self confronts us with the bitter truth that there are innumerable faults and flaws in our mechanism. The more we realize our shortcomings, drawbacks, weaknesses and inadequacies, the more we are driven to admit that God is the only Being free from all defects and drawbacks and perfect in every sense. As far as the rights of the Self in the economic field are concerned, a study of God's attribute of Oneness leads us to the conclusion that if we practise avarice, stinginess, iniquity and similar other vices, we shall never establish the economic system which Islam propounds. These evils will hold us back from acting justly to our fellow beings.

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I have already made it clear that the difference in social status between people arising from wealth and other factors does not indicate that one section is inherently better than the other. The fact is that by this divergence God desires to put the wealthy class on trial. A wealthy person whom God gives a crore rupees will be entitled to spend say only two lacs on himself and his family and to donate 98 lacs to charitable purposes. If he does not carry out this obligation he will be guilty of stinginess and avarice. In short, stinginess and avarice will prevent an individual from being just to others. He may even become cruel in the pursuit of his objective. The injunction in the Holy Quran to sell things by proper weight is intended to guard against the abuses arising from man's baser desires.

(To be Continued)

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Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.